

UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XXII.]

CHICAGO, FEBRUARY 9, 1889.

[NUMBER 24.]

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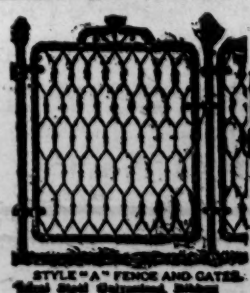
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revision of doctrine, history, psychology becomes necessary. This you have undertaken. I may differ here and there from you, but on incidental points only, where you may be right. On the main drift of your essay my sympathies are entirely with you. You have learning, thought, insight on your side, and I think this volume will attract attention by the honesty with which it presents the claims of reason

and avows the good results of obeying the natural laws of the mind. You do a service in printing it. I would advise its wide circulation."

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EDITORIAL.

THE *American Israelite* rejoices in the Unitarian Post-Office Mission work because if they succeed they will bring many Christians a step or two nearer to Jewish truth.

A RELIGIOUS exchange calls Herbert Spencer a "champion bungler." We had supposed that religion brought refinement at least, but religious newspapers are not always religious.

THE Paris exposition this year will illustrate the growth of the house by forty-nine structures reaching from the cave to the modern home, each tenement occupied with lay figures suitably draped.

A YOUNG woman in one of our western cities quietly passed a little card around in business places announcing her readiness to do "darning and mending," and she found abundance of work. How many go farther and fare worse.

A NEW YORK paper wails sympathetically over the future of the organ boy. Electricity is now being brought into the service and the small boy must earn his circus money in other ways than blowing the church organ on Sunday.

DOCTOR MCCOSH, of Princeton College, writing to the *New York Ledger*, says: "Unitarianism is dead and laid out for decent burial." Perhaps so, but this corpse has been laid out a good many times, and it is too lively for burial yet.

THE *Woman's Standard* is afraid that women are "over-sensitive to criticism." It says: "Men fearlessly criticise each other's work and by that same sign they conquer. A little honest criticism now and then, in the right spirit, is exactly what women's work needs."

IN an article on Common Sins, a writer in the *New Church Messenger* says: "But if in the common things of life 'we go down into hell,' we may in our common things, small acts of courage, of love and self-forgetting, find our heaven also. For heaven is conjunction with the Lord, as hell is being separated from Him."

THE *Christian Union*, reviewing an article by John Burroughs,—"Can Miracles Happen?"—says: "To believe falsehood under the influence of the emotions is superstition. To disbelieve the truth under the influence of intellectual pride is infidelity. Both are immoral, and, on the whole, humanity and the church have suffered more from believing falsehood without evidence than from disbelieving the truth in spite of evidence; that is, from superstition than from skepticism."

To helpless invalids—and to those people *who intend to become* invalids—to Sunday-school teachers, and to Post-Office Mission workers, we commend a little autobiographical sketch, by Mary B. Waterman, called "Life from a Wheeled Chair." It is quite as good in its way, as "Hello! Santa Claus," by the same writer, is in another. Teachers who are always searching for fresh and good things for holiday festivals, will, we feel sure, after reading the above, and "Mixed Pickles" and "A Christmas Whiff from Polly's Smelling Bottle," be ready to hail something new by Mrs. Waterman next year, and in the meantime will find use

for the "Wheeled Chair," if not for the others. The price of the paper covered editions ranges from 10 to 25 cents, and any bookseller can get the set.

IN THE midst of so much doleful forecast it is encouraging to find a London philanthropist, George W. McCree, sending to the *Daily News* the following testimony: "The poor of London are far less poor, less ignorant, less wretched and less vicious than they were twenty-five years ago. In the matter of sports the people are less cruel, brutal and depraved than they were. They are cleaner in their habits, and consequently more healthy. There is less disease and a wider acquaintance with sanitary laws."

"A MOTHER OF SONS," speaking in the *Union Signal*, says she has been led to cry over certain passages in the fifth and twelfth of Numbers where God seems to have declared against woman by "exacting of her that not demanded of man." If the good sister takes the crude social enactments of a semi-barbarous age as the unfailing edicts of God for all times and places, there are many other passages which if intelligently read would cause her mother eyes to shed tears and the mother heart to break.

THE *Pall Mall Gazette* has been on the quest for the twelve greatest women in the world. Fifty-one names were returned. The first twelve are as follows: Joan of Arc, George Sand, Queen Elizabeth, Maria Theresa, George Eliot, Madame Roland, Catherine of Siena, Sappho, Mrs. Browning, Esther, Charlotte Bronte, and Madame de Staël. Elizabeth Fry and Mary Somerville received the same number of votes as Madame de Staël. We would like to see the list revised from an American standpoint.

DOCTOR COLBY, of Iowa, has been telling the Baptist theological students at Morgan Park "Some of the Minor Faults which Often upset Ministers." He enumerated among others the following points: (1) Carelessness in meeting his financial obligations; (2) neglect of good manners; (3) failure to hold his tongue; (4) disposition to cherish personal prejudices; (5) an autocratic manner; (6) ultra measures in discipline; (7) over-dignified seriousness; (8) inordinate jocoseness; (9) mental indolence; (10) intellectual rashness." This is a list applicable to other than Baptist latitudes.

THE Neighborhood Guild, which Dr. Stanton Coit, now in charge of the Ethical Society of London, started in a forlorn part of Eew York City, remote from church influences, is now flourishing under the lead of C. B. Stover, a theological student. High church Episcopalians and the daughter of M. D. Conway are among the active supporters. It supports kindergartens, weekly sociables, study classes, etc., and the privileges are enjoyed by Jews, Romanists, Protestants and rationalists. And still this is called the "Guild" and those are called churches! Where is religion best exemplified?

THE *Rocky Mountain Christian Advocate* (Methodist) has this item: "Charles Wesley, when in Boston on his return to England, preached three times in King's Chapel, an Episcopal church. It has been suggested that the Methodists of Boston request permission to hold a memorial service in that church." Before this step is taken the

Methodists ought to be told that King's Chapel is now a Unitarian church. We have no doubt permission would be cheerfully given. But since the action of the Methodists refusing Unitarians the use of their church at Saratoga, our evangelical brethren would probably feel delicate about accepting such a favor.

INFORMATION WANTED OF MY AUNT, Flora Hillard. She was sold in 1861 from Louisiana to a man by the name of Pinch, who went to Texas and took her with him. I have not heard from her since. She first belonged to a man by the name of W. W. Collins, any information will be gladly received. Please address, B. T. Davis, Mine La Motte, Madison county, Mo.

The above advertisement from the *Christian Recorder*, which recalls with a shock a bit of modern history, should also let pity mingle with indignation, for the Rev. Mr. S., a colored minister, writing to the same paper.

APROPOS of Langham, the friend of Robert Elsmere, the *Christian Union* says: "The only way to escape sterility of mind and character is to feel and live with men and not apart from them, to bear cheerfully the stress and struggle, to be patient with to-day's imperfections, and to struggle after the ideal by entire and continuous identification with the actual. In the swiftest current of life and action is to be found the most vigorous and victorious living."

"THE doctrine [of woman suffrage] is pernicious, because it teaches women self-reliance, independence of the support, aid, and assistance of men. These teachings are impediments to matrimony. Man is ennobled by his contributing to the support of woman. It exalts his nature, increases his ambition, extends his manhood; in a word it makes him a better citizen, a better member of society; and the affection of woman, her womanhood is extended in consideration of man's bounty. . . . The sexes are dependent upon each other, and their dependence contributes to the benefit of the males and females. Remove their dependence upon each other, and you estrange them." So runs a clipping from an exchange. Would that the spirit of Lucretia Mott and the other "females" who made this reverend brother's education and preaching possible, might descend upon him and convert him!

MORALS IN THE PUBLIC SCHOOLS.

The *Christian Register* of last week gives seven of its noble pages to a symposium on the question, "Can Morality be taught without Sectarianism?" Upwards of thirty spokesmen are introduced, all of them men and women of commanding position, speaking with the authority of specialists, ranging from the school-room through the college, the pulpit, up to the cardinal's seat, the latter being allowed greater space than any other one contributor. All sides are represented, and no conclusion arrived at, but it is encouraging to discover with what unanimity all recognize the need of moral instruction and the expressed or implied admission that religion exists chiefly for the purpose of enforcing the demands of ethics. The trend of thought, as well as the demands of justice, drives our public schools to one or the other alternative. They must have nothing to do with religion and its formulas, all doctrines and dogmas must be excluded in order that they may be fair to all, or else they must be so hospitable to all forms of religion and conscientious non-religion, they must treat them all so fairly and thus ally themselves to the inspirations in all, that each sect and denomination and the non-sectarian will be glad of the culture the public schools afford, even in the religious direction. When this spirit of hospitality is absolutely genuine, a genial study of the historical manifestations of all religions, and the interpretation of each branch of religious organization by a friend of each organization, will be possible in our public schools. Such a course will be elective, not enforced. Then the Bible will be a recognized text-book in the proper series. will be an available treasure-house of antiquities, a gate-

way into the past, a glimpse of the origin of the stream which, mingled with the Roman and Greek streams, yielded to Europe and America their civilization. While mutual suspicions and misunderstandings make this impossible at the present time, it is now possible to begin a systematic, direct and delightful study of morals, treated not from the standpoint of the metaphysician but of the historian. The growth of the house is no more distinctly an available study for our public schools than is the growth of the family in that house. The growth of the farm, the bank, the state, and the duties that spring therefrom, are objects of text-book guidance and class-room exercise just as the elements and principles of geometry are such objects. In both cases the text-book should be subordinate to the skill, personality and contagion of the teacher; but we cannot afford much longer to trust honesty, patriotism, industry, to *indirect* influences alone, though far be it from us to discount such teachings.

The best part of these class studies in morals will be the prompt application of the same. Word has just come to us of a High School in the vicinity of Chicago which, under the guidance of the principal, has organized a "Charity Circle" in each room, whose duty it is to look up cases of destitution and to take steps for their relief. The teacher reporting writes: "Last night I met a young girl, her face aglow with happiness, coming from a home where she had just carried the news to a needy man that she had found steady employment for him. She found the family destitute, the last loaf and the last cent gone. 'O how thankful that man was when I told him the good news,' said the little girl; and she added, 'I never was so happy in my life.'" But it is not spring-time all around in our public schools. The freezing months still remain in the administration of the public schools where the superintendent refused any co-operative help with any educational activity looking towards broadening the sympathies and arousing the patriotism of children, on the score that the duties of the school board were limited to the hours of four to nine and the school-house yards. If this is so, then the public needs another Educational Commission to look after the education of the School Boards, to train neglected parents, to instruct the busy working-men, the immigrants who sincerely seek to fit themselves for citizenship. Night schools, patriotic lectures, popular instruction in science, free assembly halls where the poor may enjoy intellectual advantages which now are available only to the prosperous, will naturally come under the province of such Educational Commission, and its expense will be a legitimate demand on public funds. Such a commission could educate parents so that *compulsory education* will be less often demanded.

CONTRIBUTED.

THE YOUNG RABBI.

Thou lookest backward reverently. 'Tis well;
The springs of life and faith are still our shrines.
And, standing strong in living deed, the spell
Of this day's call thy listening heart divines.

The morrow's light is on thy brow, thy step
Leans forward where the quickening word abides;
Thy past a pledge that yet that Mystic Roll
A fuller, holier revelation hides.

Young heritor of ancient faith, thou guide
Of present need, and seer of faith to be!
The august centuries converge on thee,—
One living God behind, before, beside.

The same Eternal keeps the open door:
Stand forth with Him, and sing to-day's *mizmor*!

E. C. L. BROWNE.

THE ETHICS OF LORD TENNYSON'S POETRY.

There is a curious tendency among Americans to-day to underrate the force and meaning of Lord Tennyson's verse, and to ignore that portion of it which bears upon man's spiritual growth and his relations to modern life. We like to think of this great poet as the author of "The May Queen," or of "Maud," or of the "Idyls of the King." We say a great deal about the delicacy of his language, and the skill with which he swings his marvellous rhythms. We are fond of quoting couplets or even single lines, as

"Larger constellations burning, mellow moons and happy skies," and noting the rare perfection of every jeweled word. And—what is less pleasant—we are sometimes guilty of jeering coarsely at the comparative failures of his old age, at the hand which has lost a portion of its youthful cunning, and the heart which has lost a portion of its youthful fire. We are severe, too, upon his title, and his pension, and his laureateship, as if titles and pensions and solid profits were utterly unknown in our own enlightened land. It pleases us, in short, to maintain a somewhat supercilious attitude towards the author of "In Memoriam" and "The Princess," while, with beating heart and bended knee, we listen to every word that Browning utters, as though to the inspiration of a god.

"Browning," I heard a recent lecturer assert, "is the only English poet, living or dead, who has any message for the *men* of the nineteenth century;" and the audience to whom this extraordinary statement was made, received it with smiling acquiescence. Browning, the poet of revolt, appeals powerfully and passionately to the surging, curious, agitated life of to-day; Tennyson, the poet of order and moderation, seems sadly tame by contrast, unless indeed we are able to recognize the abiding strength of a calm and temperate wisdom.

"Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power;"

and the same sturdy spirit of self-control that suffices to hold a great nation in check, manifests itself as clearly and positively in the delicate repression of all exuberant fancy, in the severe exclusion of all random and prodigal verse. Recklessness and disorder and the turbid out-pouring of passion are impulses utterly alien to Lord Tennyson's soul, rude forces of an immature civilization from which he instinctively recoils. They open the door of madness to Maud's wild lover, wrecking the flower and promise of his youth. They stamp the fierce Paris mob with the brand of insanity and weakness even in the moment of its power.

"There comes a sudden heat,
The gravest citizen seems to lose his head,
The king is scared, the soldiers will not fight,
The little boys begin to shoot and stab,
A kingdom topples over with a shriek
Like an old woman, and down rolls the world
In mock heroics."

The liberty enthroned by Lord Tennyson is something vastly different from this tinsel goddess, with the glare of false gems upon her brazen front. It is that finely tempered freedom which needs no ribald self-assertion, but lives forever by the breath of God, and by the combined unceasing efforts of patient men. It is that "sober-suited Freedom," who of old stepped down from her thunderous heights

"To mingle with the human race,
And, part by part, to men reveal
The fullness of her face."

It is that strong, far-seeing, self-restrained liberty,

"Broad based upon the people's will,
And compassed by the inviolate sea."

His own gray mist-woven land is dear beyond all others to the poet's heart because she has made of it her chosen resting-place, and with firm hand has laid the foundations of its greatness.

"A land of settled government,
A land of just and old renown,
Where freedom slowly broadens down
From precedent to precedent."

Again and again with the same untiring purpose has Lord Tennyson urged on us a noble ideal of citizenship, alike remote from apathy and violence, from the cruel indifference of selfish wealth, and the restless license of selfish poverty. And what are the duties he would force on those who stand between their country and the crowding ills of life; what is the abiding virtue that shall save us from the waters of desolation?

"Some sense of duty, something of a faith,
Some reverence for the laws ourselves have made,
Some patient force to change them when we will,
Some civic manhood, firm against the crowd."

This may sound like hopelessly uninspired language to rabid followers of Swinburne, or of William Morris; or even to the devotees who dwell amid the misty mountaintops of Browning's veiled verse. But the question at issue is which poet has given us the surest, sanest, wisest lesson to learn; and which poet has touched most closely the great English-speaking race who, on either side of the Atlantic, strive intelligently to uphold those civil rights drawn from a common source, the equal property of English and American freemen, the equal pride of English and American hearts.

AGNES REPPLIER.

THE WANDERING JEW.

Of all the old superstitions there is scarcely one so sad and picturesque as that of the human being who can not die, but must suffer on through the centuries until the Day of Judgment. The mediæval chroniclers, from the thirteenth century downwards, report with undoubting faith the appearances of the poor fury-scourged pilgrim, and there are men in the world to-day who think the story not impossible. According to one version, Cartaphilus, gatekeeper of the house of Pilate, as Jesus descended from the Judgment Hall pushed Jesus, bidding him go quicker, and Jesus, looking back on him with a severe countenance, said to him: "I am going, and you shall wait till the time I am to return."

According to the more common tale, Ahasuerus, a shoemaker, had done his best to compass the destruction of Jesus, believing him to be a misleader of the people. When Christ was condemned and about to be dragged past the house of Ahasuerus on his way to crucifixion, the shoemaker ran home and called together his household that they might have a look at the one about to suffer. He stood in his doorway when the troop ascended Calvary. As, then, Christ was led by, bowed under the weight of the heavy cross, he tried to rest a little and stood still a moment, but the shoemaker, in zeal and rage, and for the sake of obtaining credit among the other Jews, drove him forward and told him to hasten on his way. Jesus, obeying, looked at him and said: "I shall stand and rest, but thou shalt go till the last day." At these words the man left his house and went forward to behold the crucifixion. As soon as it had taken place, it came upon him that he could no more return to Jerusalem, nor see again his wife and child, but must go forth into foreign lands, one after the other, a mournful pilgrim. An Armenian bishop, if his French servant and interpreter is to be trusted, said that this wanderer had dined with him shortly before his leaving home, and that he was now a penitent man, and had been baptized by Ananias, who also baptized Paul. But this statement is not a reliable one. At the time of the crucifixion he was thirty years of age; whenever one hundred years have passed, his manhood is renewed for him, so that he stands again at thirty, the age at which he committed the sin whose expia-

tion is so terrible. He never smiles, refuses all gifts, and tells many old stories to those who come from far and near to listen.

The idea of wandering did not enter into the legend until a later period, when persons pretending to be the undying Jew, appeared in various parts of Europe. Near the middle of the Sixteenth Century the legend appears in Germany, brought there by a man who professed to be the "*Ewige Jude*" himself. He appeared at Hamburg in 1547, giving his name as Ahasuerus, and stating that he had been a shoemaker in Jerusalem who would not allow Christ to rest at his door when fainting under the weight of the cross. This story, however, also rests upon the authority of an irresponsible reporter. The most important account of any of these monomaniacs or pretenders is that given of one in Paris (1644) by the Turkish spy: "One day I had the curiosity to discourse with him in several tongues, and found him master of all I could speak. I conversed with him five or six hours together in Arabic." For a long time there were kept at Berne, and also at Ulm, enormous pairs of shoes said to have been left by the wandering Jew on his visits to those places.

The legend of the wandering Jew seems clearly related to a class of myths, found in every part of the world, in which certain saints or heroes are represented as having never died. Many of these myths—as those of King Arthur, Charlemagne, Barbarossa, Tell—are no doubt ethnically connected; but the corresponding myths found among the Incas, and among various American tribes, may lead us to seek for a common root of them all in human nature—in the unwillingness of men to believe that their heroes can be really dead. Esau, Ishmael and others have been evil wanderers for the superstitious of various localities; but there is one tradition of high antiquity which would appear to have especially prepared the way for our legend. It is related by G. Weil, that, according to this tradition, the golden calf was made by Al Samiri. Moses was about to put this man to death when Allah declared he should be banished. Ever since that time he (Samiri) roams like a wild beast throughout the world; everyone shuns him, and purifies the ground on which his feet have stood; and he himself, whenever he approaches men, exclaims, "*Touch me not!*"

In the familiar legend of the wandering Jew, as to the discovery of the true cross, the Jew who, after torture, points out its place of concealment to Helena, is named Judas; and Maguin has plausibly suggested that the story of the wandering Jew grew upon connection with the true cross legend; as Cain was a prototype of Judas, so was Judas of such doomed wanderers as Malchus in Italy and Ahasuerus in Germany. The respect shown by peasants to persons pretending to be the wandering Jew was such as might have been expected for Cain with a mark on his brow defending him from the hand of man. Such a mark was supposed to be on the wandering Jew's forehead. One of the most philosophic students of modern times, Jacob Grimm, has taught the world that many a fairy tale and many a peasant superstition are nothing more or less than the remains of the great legends of the old heathen religious faiths, softened down, but still living in the souls of the people. The legend of the wandering Jew, when it was pieced together, represented precisely the popular belief that this race, having betrayed the supernatural mission, had received a supernatural doom.

There is a tale current among the simple people of Switzerland, to my mind quite a thrilling one. Whoever has climbed from Zermatt to the Corner Grate, and stood with the snowy mass of Monte Rosa on the left, the Weisshorn on the right, and directly in front the bleakest and boldest of the Alpine peaks, the Matterhorn—its sublimity deepened and made dreadful by the story with which it is asso-

ciated, of the men who have fallen from its precipices, 4,000 feet to the ice below,—whoever has done this will well believe that there are few spots on earth more full of dreary grandeur. There is a bald, lonely mountain spur confronting all the awful desolation upon which the wandering Jew was once seen standing, solitary, his haggard figure resting against the heavens, before the abashed eyes of the dwellers in the vale who looked up. He had been there before, far back in the dim centuries; again in the fullness of time he will be seen standing there, his tattered garments and disheveled beard given to the winds, his battered staff in hands shriveled and wrinkled till they seem like talons, bent and furrowed by his thousand-fold accumulated woes. It will be on the Judgment Day on that bleak summit he is to receive release from his exceptional doom.

The wandering Jew has been a favorite subject of poetry and romance, and the comparisons drawn from this rendering are quite common in both Germany and France. In many instances, as for example, a person not very careful about his appearance, habits, restlessness, or in moving about, etc., is apt to receive the title of being a wandering Jew. The following is from my own experience: While at school as a young lad I had the habit of moving about on the bench during class, and here quite often I was brought to sit still by being called a wandering Jew by the teacher.

Finally, as to poetry and romance, this legend has been a favorite subject as already mentioned. Goethe has given the scheme of a dramatic poem on the theme which he had contemplated. It has been dealt with by Schubart, "*Der ewige Jude*," 1787; A. W. Schlegel, *Warnung*, 1811; E. Grenier as *La Mort du Juif Errant*, 1857. Shelley evoked the wandering Jew six times, notably for his *Queen Mab*. In 1812 a comedy based on the legend by Craignez was performed in Paris. Eugene Sue's romance (1844), which stimulated popular interest in the legend, has also been often acted. Many German novels have been founded on the legend, the most important being those of Franz Horn and F. Laun. In England, where the legend had been made familiar by the ballad, Percy's *Reliques*, there was also acted at Drury Lane, in 1797, a comedy by Andrew Franklin, entitled the "*Wandering Jew, or Love's Masquerade*." Frequent and varied use of the legend has been made in later years.

HENRY FRANK.

"ROBERT ELSMERE,"*

"Yet he did not talk much of immortality, of reunion. It was like a scrupulous child that dares not take for granted more than its father has allowed it to know. At the same time it was plain to those about him that the only realities to him in a world of shadows were God—love—the soul."

* * * * *

"Amid a world of forgetfulness and decay in the sight of his own shortcomings and limitations, or on the edge of the tomb, he alone who has found his soul in losing it, who in singleness of mind *has lived in order to love and understand*, will find that the God who is near to him as his own conscience has a face of light and love."

* * * * *

"Paradise is here, visible and tangible by mortal eyes and hands whenever self is lost in loving, whenever the narrow limits of personality are beaten down by the inrush of the Divine spirit."

—Robert Elsmere.

The story of Robert Elsmere is one of the new movements in literature, and deals with many of the vital problems of the day. The chief points of interest center in the struggle of a young clergyman, rector of the Church of England, out of the realms of an orthodox faith into one of liberal Christianity. His wife, a perfect type of the Puritanic Christian, but an exquisite character, cannot follow him. The shock to her, and the effect of this change upon their

*Robert Elsmere. By Mrs. Humphry Ward. London and New York: Mac-Millan & Co. Chicago: A. C. McClurg & Co. Price, \$1.25.

life, is full of pathos, and is drawn with a delicacy of perception never before equaled excepting by George Eliot. The hero carries his liberal faith to the workingmen, and into the slums of London, and demonstrates with sun-like clearness what help and comfort can be given to the poor, maimed, starved souls of a great city. Other questions are wrought out with infinite beauty and clearness. The hero dies a martyr to the cause.

The characters in "Robert Elsmere" are real and human, and exist as truly as those of Meredith, or Tolstoi. Yet, we feel more vigorous, more hopeful, after reading the first. We are not left in the depths, but with renewed faith that human nature has within itself recuperative power to rise. What keen analysis is shown in the story of Langham's life, and dismal failure! What insight, in the delicate touches portraying Rose's mental and spiritual development, and the pathos, and bathos, of her momentary loss of equilibrium, and penance!—a penance due to the sacredness and purity of love, a new and beautiful doctrine in literature. "I said I loved him, and I let him kiss me," she confesses to her true lover, and imposes a penance upon herself for this wrong. The lesson of the Squire's life of cold, barren, loveless intellectuality! A warning to those who, like Faust, are filled with the spirit that denies; that only wish—to know—and not to love—also.

This is pre-eminently a nineteenth century novel, full of its vast unrest and cry for light, but also its promised peace, a large, serene, satisfying peace. The pages are teeming with the spiritual force which created a Channing and Emerson, and whose word and work are being carried out by this generation. The ethical principles enunciated in this marvellous book, if lived, would carry the world along safely for decades, or centuries. It is another "literary Bible," a forecast of the novel of the future, the art of the future.

This book answers the question so often asked—What have liberal Christians to give the poor, the sorrowing, the outcast? We need more martyrs like Robert Elsmere, for our glorious inheritance, not martyrs to be burned at the stake, or hung upon the scaffold, but men made so by fire and feeling. We need more passion, to kindle this intellectual perception into action. The pioneers of the new gospel had an herculean task to perform, it was a child of thought, born of hunger and doubt; but ours, without the travail of labor. The intellectual phase has been made clear, proven by the evolution of history, science, and man's spiritual needs. "To re-create the Christ! It is the special task of our age, though, in some sort and degree, it has been the ever-recurring task of Europe since the beginning." This rich inheritance we must make vital to those who come after us. Ours, to pass on the "word," which is to become "flesh." We must sacrifice upon the altar of this beautiful faith all pride of intellect, and strive to give this gospel acceptably to thirsting lips crying for fresh waters. We need more genuine loyalty to our inheritance and a keener sense of the responsibility it imposes upon us. We are wont to sit comfortably in our libraries, and thank God for Channing and Emerson! We are so filled with the belief that moral life, honest action every hour, are the only true service we can render to God, humanity, or ourselves, and so respect the right to individual freedom that forms and ceremonies lose much of their urgency; but the masses wait its leaders, and to carry this saving faith to their hearts, we must show our colors, hoist our flag, and, if need be, shout hosannas for our cause. Robert Elsmere is a movement looking to this end, and as such, we hail it with joy.

MARY E. COLE.

"TRUTH, Beauty, Goodness,—the three fundamental tones in the Rhythm of the world."

—*American Journal of Education.*

RECOINED IN A RUDER MINT.

In all truth, as its life, its creator, is God; and so who is finding truth is finding God; in whom truth is dwelling and finding a life expression, God is dwelling, and in the nobleness of life showing the shining of His face; and salvation is only a growing in the knowledge of the truth and the living of it. Becoming perfect as the Father in heaven is perfect is simply undiscouraged searching and bravest battling, attaining unto the possession of the truth in the conformation of our life to its life. It is as universal a fact as light, that without bounds of creed or race or any man's thought of environment, in the measure that man has truth and lives it, he has God life and likeness. But yet from God are worm life and bird life, higher the one above the other than blossomed trees and song are higher than the dust; and in man, worm life may unfold into bird life. He who is content in the worm life when he might soar and sing in the bird life, is becoming less than a worm; and he who is content to look down from the wing and song of the bird life with contempt upon the worm life of a brother,—who has within him the same possibilities of nobleness that blesses himself now with wing and with song,—never caring to help him up the patient way of growing wings and learning songs, has yet a worm life within dragging him down from titillating flights. To delight in all truth and its freedom, and to strive after the higher and yet higher truth that ever beckons heavenward, and to desire and toil earnestly that our less favored brother may come up higher even to our side or pressing beyond,—this is to have the central truth, the love of our brother, whom, if having seen we do not love, we are incapacitated to love the God whom we have not seen.

J. M. S.

STRAY NUGGETS.

EVERY myth some truth doth hold.
Like the fabled sage of old,
Love, the cunning Alchemist,
Turns our leaden lives to gold.

—*Alice Williams Brotherton, in the Independent.*

If every man said what he thought, it [dogmatic Christianity] would not subsist a day.—*Shelley.*

"THE brotherhood of man is to be traced, not to the fatherhood of Adam, but to the fatherhood of God."

"It's dangerous business to tell stories that are lies in the name of the Lord."—*Lutheran Observer.*

THE hardest thing in the world is to do right one's self, and the easiest is to see where others fall short of doing right.

No more fruitful cause of human tragedy has ever existed than this variance between intellect at rest and intellect in motion.—*John Weiss.*

INTELLIGENCE is vision, and vision leads to progress and to organization and to institutions, and to innumerable individual and public benefits.—*Exchange.*

THE humble, meek, merciful, just, pious, devout souls are everywhere of one religion, and when death has taken off the mask they will know one another, though the diverse liveries they wear here make them strangers.—*William Penn.*

"SOME men are spoiled by the years of plodding among dry classic roots and the profound of mathematics. They appear to lose all the juice which God has given them, and go about giving the hungry sheep dry tongue, and wonder that their brethren, not half so learned, double and quadruple them in the best fruits of the ministry."—*Lutheran Observer.*

THE CHICAGO INSTITUTE LECTURES.

The second course of lectures, on Charities and Correction, was well begun on the evening of January 24, in the cheery Architectural Sketch Club room, one of the characteristic features of the evening being the free and animated discussion following the lecture. The lecturer, Mr. W. Alexander Johnson, was introduced by Rev. J. Vila Blake as an able and practical thinker upon all subjects related to the "New Charity."

The speaker began by stating that he would offer first a declaration of principles.

In the outset, said Mr. Johnson, it may be stated that if friendly visiting were rightly done it would evolve almost a perfect habit of charity. We want first an accurate knowledge of what charity is doing. Unfortunately the common feeling is that we know all about charity, because familiar with all its terms.

The first important question to be asked is, Is there a social science? It is beginning to be, but in its merest infancy. Mankind is the subject; facts pertaining to man's social welfare the data. It is a science founded on general laws as sure as those of any exact science. For the evils apparent in city and state, most people have a ready remedy, and one frequently violating the true principles of sociology. The average legislator, who should be but is not a careful student of sociology, arbitrarily settles social questions with regard to certain results,—the offices to be filled, tax payers to be pleased.

Herbert Spencer's admirable definition of social science in his Introduction to the Study of Sociology,—a most clear, succinct statement,—should be carefully read, his being the greatest mind the development of worldly philosophy has ever seen. As there is a reign of law in nature so also is there in human nature, and if there are principles of action common to all individuals, these same principles may be more certainly predicated of mankind in mass.

There is a scientific method of research in sociology as in any other science,—induction, the gathering of general truth from particular cases; deduction, the demonstration that some particular case has the marks that bring it under a certain general proposition; verification, the confirmation or checking off as correct of conclusions arrived at. The common fault of inaccurate thinkers is in beginning in the middle. We shall pursue the scientific, not the scholastic method, endeavoring to avoid the error common to specialists—regarding their own departments of inquiry as most important—and take broad views. Sociology is but in its infancy, because but recently has the subject attracted general attention; but it is slowly developing, even gaining a foothold in the intelligent conduct of public institutions.

There are four lines of research in the consideration of charity and correction,—Prevention, Relief, Reform, and Betterment of Life. These are not named in the order of their historical development, the thought of prevention being recent, and that of betterment of life more recent still. Moreover the second and fourth lines of thought bear more directly on charity, the first and third on correction. Under the head of prevention fall all efforts toward educational development, the kitchengardens, kindergartens, industrial schools and the like. Among efforts toward relief may be classed asylums, poorhouses, hospitals. Reform and relief may be grouped together, the former including the prison systems, though many institutions fall under both charitology and penology. The betterment of life comprises all effort looking toward uplifting the degraded and unfortunate to a better material, physical and moral plane. All of these modes of assistance grade into each other; and friendly visiting, in connection with the educational work, insures both the better guidance and the stronger life of the new charity.

The prevalent question of to-day is: Is life worth living? A more universal Yes to this question is the object of all true sociological research. Legislation does not, as it

should, touch this question of the betterment of human conditions except in a casual way, as in boards of health, etc. It should enforce compulsory education, provide ways and means of material comfort, as in the regulation of tenement buildings; it should do this, and much more.

Through the four lines of research mentioned above, runs a principle, a fundamental law of charity, carefully heeded by all earnest students of these questions, namely the law of the individual. The real good done in an institution stands in inverse ratio to the number of patients under one superintendent. Ranged about this main principle are three subordinate ones:—First, that no two individuals are alike; second, that the massing of individuals has an intro-cumulative effect; third, that in humanity there is an inborn tendency to family life. This principle of the individual is recognized in the cottage plan of grouping criminals, from thirty to forty being placed under one roof. The size of the household may vary according to the nature and occupation of its members.

The question now arises as to the definition of charity. Professor Seeley has said that the hottest argumentative conflicts have been, not between those diametrically opposed in opinion, but between those whose ideas are identical though expressed in different terms. The science of charity has no special terminology, appropriating words already in use, and hence limiting adjectives must be used, there being no science where careful definition is more necessary. Chemical terms, like cadmium, gold, admit of no doubt or variation, but what of terms used in speaking of charity, such as the poor, pauperism, relief, the betterment of life, alienist, etc. The progress of any science may invariably be predicted from the exactness of its terminology.

The term charity presents a curious growth from its earliest use, signifying love, to its present use. Charity includes every means of help, public or private; relief through individual beneficence, or the poor law. It may be divided into three classes—public, quasi-public and private charity, the first referring to such institutions as the almshouse; the second to all *voluntary* public charity, including outdoor relief and the relief work of the churches; the line between quasi-public and private charity is not a clear one. All modes of relief are fruitful causes of pauperism, but private charity's worst result is the almshouse. The private benefactor feeds vice by a charity at times too generous, more often too niggardly; yet undoubtedly the charity of the future will be private charity, the mercy twice blessed.

There are three grades in the finished product of manufacturing—the best quality or firsts; the seconds,—goods slightly damaged; the wasters or spoilers, comprising goods made over into something else, or destroyed. If a man's stock is largely seconds his profits are cut down; if spoilers, he becomes bankrupt. The subjects of charity and correction are the *seconds* and the *spoilers* of humanity, the inhabitants of our almshouses. Relief helps the inefficient, aids the indolent and the vicious, encourages apparent aggravation by frauds of distress; in a word, it works against the survival of the fittest, eliminating the element of perfection in man and checking progress. As Emerson says: The worst thing about charity is that those helped by it are not worth keeping alive. Charity injures the individual, lowers wages, throws the worthy poor out of employment by interfering with the law of supply and demand, and demoralizes social regulations; we hear justly of asylum-made lunatics, charity made-paupers, and considering the offspring of these depraved beings and the long catalogue of ills charity produces, it may be doubted whether, on the whole, the sum of happiness is not lessened by it. Placing the desolate, dreary life of the almshouse beside the sweet, tender associations of the home won through honest toil, the relieved pauper seems the most miserable of men.

For a moment's pleasure the bestower of charity ranges himself against the entire system of material development, his only excuse being the fact that material pros-

perity is not the whole of human progress; emotional growth demands the more free exercise of private charity, revolts at the sight or knowledge of unrelieved suffering. Private charity may injure the race, but it tends towards replacing egoism by altruism — the endeavor of the sociologist as of the Christian. The data of ethics reach constantly a higher plane of being as altruism becomes general in the human race. This cardinal principle is the axis centre of individual beneficence with its radiance of hopefulness. Altruism records growth, and considering the acquired force of hereditary instinct, charity is perhaps justified by its effect on the benefactor and through him on the race. Yet its evil effects should be closely studied, and so far as possible destroyed.

Correction involves the whole system of the treatment of prisoners. It should have always two objects in view — the protection of society, and the reformation of the criminal. The ethical basis of correction is always prominent with the sociologist. Spencer says that criminals should be both separated from society and rendered self-supporting. True correction dispenses with retaliatory measures. Careful examination into a particular system of penalties in England has shown that crime diminished as the severity of the penalty decreased. Revenge in punishment defeats its end. Execute the murderer, if the protection of society demands it, but in the most humane manner, and never punish more than absolutely necessary.

No conflict exists between ethics and economics. The Utilitarian's and the Christian's experience are in perfect accord. The value of a full grown man having a trade, it is estimated, is \$1500. Over and above his expenses he yields the sum of \$150, or 8 per cent on the investment, allowing for a 2 per cent sinking fund. Whatever wipes out this value, whether idleness, imprisonment, crime or death, works in opposition both to the advocate of ethical and of economic principles; it is the effort of each to restore the man to society.

The best method of charity, the "new charity," is the one with the most kindness in it. Even material prosperity is not complete until it includes patriotism and the higher virtues. Working from the standard of feeling we realize the truest progress. The altruistic is the most economic basis of society, the basis requiring the least protection of men from each other; when its reign shall have come, universal peace shall enwrap the earth like a garment.

B. G.

PUNDITA RAMABAI'S WORK PROGRESSING.

Lend a Hand publishes monthly reports of the progress of Ramabai and her associates in their plans for the school for high caste Hindu women in India. The January number reports the annual meeting of the Ramabai Association which was held in Trinity chapel, Boston. Every word of the thirteen closely filled pages is interesting, and it is hard to select from them single items. Ramabai sailed from San Francisco in November, that she might have cool weather for organizing her school. She left in good health and spirits, though somewhat anxious as to her reception in India. Some reassuring words have come from her Hindu friends. One writes: "We Hindus are noted for toleration, and I hope that even the orthodox Hindus will receive Pundita Ramabai as their first and greatest benefactor when she arrives on the shores of her native land and lives among her sisters, for whose interest she has so earnestly and sincerely given up her life and all." Ramabai desired to have three teachers engaged from America: one in literature, one for art industrial work, and one kindergarten. The first of these, Miss Abby H. Demmon, sailed from New York November 17. Ramabai receives a salary of twelve hundred dollars a year and Miss Demmon eight hundred, which covers all their expenses except the passage to and from India, the cost of which was materially reduced by the generosity of the steamship

companies. The selection of the other teachers will be deferred until the school is somewhat organized. Arrangements have been completed so far as practicable. Ramabai is to take into her school an educated high caste Hindu woman and prepare her to take the place of principal in case of her own death or serious illness. One great purpose of the school will be to make the scholars self-supporting. Every dollar of the profits from the sale of Ramabai's book goes to the preparation of her school-books, the first series of books for girls ever printed in India, and comprising a primer, five reading books, a geography and a natural history. They could not be printed here on account of the Marathi type. The subject of a school building has been considered and plans, based on Ramabai's suggestions, have been drawn by English architects in Bombay who are interested in her, and submitted to the Executive Committee. It is thought best to wait for further reports from Ramabai before entering into any negotiations in regard to them. The school will be organized in the meantime in temporary quarters. It seems as if appeals for the remainder of the sum necessary to finish and properly equip the school ought to be unnecessary. No one who will take the trouble to examine the needs for just this work and the chances it has for great and lasting success can fail to be interested.

E. E. M.

THE HOME.

THANKSGIVING DAY NOW AND OF YORE.

In a letter of Mrs. E. E. M. to the *Christian Register*, in November, she speaks of Thanksgiving day in the years gone by, about which cluster childhood memories, and she wonders if the day is spent the same in New England now as of yore?

Let me speak for the Granite State its: farm houses are just as attractive, its kitchens as ample and hospitable, and the brick ovens yield as wonderful treasures as in the Thanksgiving days of yore. I could show, in our kitchen, an oven which, alas! has fallen from its high estate and now holds only stove-blackening and brushes where once the noble turkey rested.

Between the old brass andirons the sitting-room fire blazes, and an ancient bread toaster, laden with four slices of bread, is before the fire toasting so crisp and brown that you will beg for more. I could place before you boiled cider, apple sauce and more of the "sauce" (of which the *Register* letter speaks) both of my own making.

Hark! in the south chamber the young people are turning the spinning wheels. They have been brought from their hiding place and I am cautioned not to disturb the cobwebs that cling to them—two flax wheels, a spinning wheel with some wool rolls, a quill wheel and a nid-noddy or two. The time-honored foot stove stands ready for use. This room, with its bare floor, its whitewashed chimney through the center of the room, the high-backed rocking chairs, pigeon-hole desk, and case full of ancient books, is quite a museum in itself. Come with me across the "turn-pike" to the strip of wood yonder, and I will show you such treasures as will bring back all the happy memories of your early country life. These bare brown rocks,—are they not beautiful?—and these that are covered with "rock moss," surrounded by dark green brakes; brilliant green mosses of various kinds—"bear's grass and steeple," which grow more beautiful by exposure to the cold; soft grey moss filled with bright red cups, and evergreen trees, spruce and fragrant hemlock, drooping low over these woodland treasures.

Rest assured that the Thanksgiving days will never lose any of their genuineness so long as the hearts of the New England people beat warm and strong.

SARAH M. BAILEY.

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Advertising, 6 cents per line; reading notices, 12 cents. Communications regarding advertisements should be addressed to LORD & THOMAS, 45 Randolph Street, Chicago.

Hinsdale, Ill.—The dedication of Unity church, on the evening of January 30, was an occasion long to be remembered, both because of the joy it brought and the sweet expression it gave to deep feeling and genuine fellowship. Scripture reading, anthem, praise and prayer, all helped to turn the heart's currents devoutly upward. The atmosphere, breathing alike from the church, and from its people through the little verse on the first page of the program, was one of *welcome*. This quaint cottage church with its "Madonna and Child" and "Man of Sorrows" looking down from the walls, tasteful decorations of lily, rose and fern, and its pretty interior of Georgia pine, appealed at once to eye and heart. The service was opened by music from organist and choir, followed by prayer of thanksgiving by Rev. Eliza T. Wilkes. The dedication scriptures were read by Rev. John R. Effinger, consisting of noble selections from the Bible, Emerson, Browning, Whittier, and in closing, those appropriate and beautiful lines of Mr. Gannett's, "The Secret Place of the Most High." The sermon was preached by Rev. J. L. Jones. We give but a suggestion of his thought. He spoke from the text, "For thine is the kingdom, and the power and the glory, forever." Through all the sublimest manifestations of nature, said he, we trace an Infinite Power back of their power. The power of the earthquake is clumsy compared with the belfry that holds the chimes. Back of all, through all—the celerity of life, the docility of electricity, lies the moral force; thine is the kingdom, the power and the glory forever and ever, is the divine ascription to every soul. Saying, feeling, thinking must end in *doing*. Your Sinai

may be in mother's love, in baby's face, or, if nowhere else, at least in your own life. "In thy face have I seen the eternal," said the dying Bunsen as he looked up into the face of his wife. Ah, there is a great truth in the incarnation, its only error in its limit. Why are we here to-night? At that thought our gratitude turns into awe, our joy is lost in the burden of responsibility. Here in this pretty church we are to realize our ideals, to domesticate an exotic, to make of this a visible vestibule to the higher heaven made without hands. Here is to be taught the pleasure of openhandedness, the joy of truth-seeking, of high thought; for he who stops is in league with death. You launch to-night a cradle boat of an infinite character. At the close of the Lord's Prayer, it is said, the people pronounced the amen, the "So be it." The people should *say* the amen, but also *be* the amen; pastor and people be bound together in the eternal I Am, source of everything, the joy of the prophets, the destiny of nations, and the unity of all souls!

The fellowship feature of the evening was emphasized by letters (two of which were read—from Doctor Thomas and Rev. Mr. Crowe, of New Jersey, Universalist), and addresses by Rev. Augusta Chapin of Oak Park, Rev. Eliza T. Wilkes of Luverne, Minn., and Rabbi Moses, of Chicago. All spoke with feeling. Miss Chapin (Universalist) concluded her brief word by saying that as she believed the best of Universalism to be in its universal scope and the best of Unitarianism in its unity, so she felt that by a union of the two would be obtained the strong bond in love and fellowship and good works for all the world.

In Mr. Crowe's letter, he feelingly referred to the cable of sympathy between the Universalists and Unitarians, trusting that continually a few more strands might be added, so that soon it would be able to bear us. At the close of Miss Chapin's address Mr. Gannett, who was happy in his words throughout, suggested before introducing Mrs. Wilkes, that the cable was already being built.

Mrs. Wilkes spoke impressively of the greeting of joy she brought from the Dakota prairies, illustrating by the Dakota farmer who, having recently come to the truths of the liberal religion, said, "Knowing that God is a being not of anger but of love, I look up to the stars with only joy and thankfulness." Mrs. Wilkes closed with an earnest appeal for yet more consecration, more devotion:—This is God's hour. Shrink not!

Rabbi Moses' remarks indicated the warm bond of fellowship that may exist between teachers of differing religious truth. His words were full of cordiality and force, and irradiated

throughout with a pleasant, quiet humor. He believed that Unitarians and the liberal Jews, whom he represented, stood on very similar planes of thought, and was glad to extend to them not merely the word of toleration but of true fellowship.

A very cheerful trustees' report by Mr. J. Van Inwagen, of Hinsdale, was followed by the welcome to the Church-Home, cordially extended by Judge Tiffany, also of Hinsdale, after which the service closed with dedicatory responsive service by pastor and people, hymns by the audience, dedication prayer by Rev. J. V. Blake, and benediction by Mr. Gannett.

A quickly departing train prevented many friends from partaking of a generous lunch in the church parlors. B.G.

Jamestown and Corry, Pa.—The Independent Congregational church, of which Rev. James G. Townsend is pastor, is the most influential church in these parts; influential by reason of its large congregation and vigorous growth, and also by the publicity which the press gives to the truths taught in its pulpit. The associate pastor is Rev. Henry Frank, a young man of brilliant parts, of deep devotion and consecration. He was pastor of one of the leading orthodox churches in Jamestown, but accepted an invitation of the Independent Congregational church to supply the pulpit until the recovery of Doctor Townsend. His sermons are published weekly in the *Jamestown Sun*, and widely read.

Mr. Townsend preached last Sunday in Corry to an audience which packed the house, despite the rain. Corry is a town of about seven thousand people, and Rev. Mr. Mason of Union City has been preaching there for several months with great success. As Mr. Mason goes east in the spring, he and the liberal friends desire Mr. Townsend to carry on the work in Corry for a time. Mr. Townsend has consented to go there once in two weeks. It is the intention of Mr. Townsend, during the time his church is supplied, as his health is so greatly improved, to open liberal churches in Corry, Oil City, Youngstown, and Pittsburg. There is not a liberal church in any of these cities, and the need is great. Jamestown, Corry and Oil City are on the line of the New York, Pennsylvania & Ohio railroad, one of the best conducted roads in the county. J.

Boston.—The Wednesday noon prayer meetings at King's Chapel continue to be well attended. "The Parker Memorial Building" has been donated to the "Benevolent Fraternity of churches" with the conditions, 1st, that the edifice, or any other edifice, erected with proceeds of sales of present building shall perpetually be named after Theodore

Parker; 2d, that three tablets in the hall shall be inscribed with words from his addresses; 3rd, that the building shall be used for religious and educational purposes. Last Sunday evening a public meeting was held in the Hall with addresses and a formal delivery of keys. It was a noble deed for Mr. Parker's friends to do, because their charter permitted the sale and distribution of funds among stockholders, and the estate is worth \$150,000.

The question of a "collegiate church" which is attracting some attention here in ministerial circles was discussed last Monday at the Monday Club. It evidently has two sides to consider.

Last Sunday Rev. T. G. Milsted, of Chicago, preached to the students of Harvard University. There are 1,899 students in Harvard this year, about 300 more than last year.

Chicago.—The pleasant parlors of Mrs. Charles Dupee were well filled on Tuesday evening, February 5, with the lately organized Unitarian Club of Chicago. An able paper by J. C. Learned of St. Louis, on the growth of liberal thought in the church, was followed by an address by Mrs. Eliza T. Wilkes, of Dakota, on missionary work in the west, which was listened to with much interest. After a brief discussion of the topics presented, an amendment to Article II of the Constitution, defining the objects of the club, was offered by Mrs. E. E. Marean. The amendment reads as follows:

Its objects shall be to promote the spirit of fellowship among the Unitarian churches, to help maintain the central headquarters in Chicago, and to co-operate in the work of the Western Unitarian Conference and of the American Unitarian Association.

After full and free discussion the amendment was adopted with one dissenting voice. The meeting then resolved itself into a social, and refreshments were dispensed by the hospitable hostess.

Chicago Ramabai Circle.—According to the annual report of the Chicago Ramabai Circle just issued, the local society contains now 217 members. Including the money received from the sale of books, the receipts for the past year have amounted to \$782.21. The report reminds members that the necessity for active work is quite as great this year as last, and further contributions for the school are earnestly solicited.

Huron, Dakota.—Helen G. Putnam makes her headquarters at Huron for three months. She is engaged to minister regularly to the Sunday Circle and proposes to reach out to other points in her missionary labors. We send greeting and congratulation to the brave little band at Huron. Such courage and enterprise are destined to win in the struggle for existence.

ANNOUNCEMENTS.

CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner Michigan avenue and Twenty-third street. David Utter, minister. Sunday, February 10, services at 11 A. M. Study Section of the Fraternity, February 15; subject, "Tale of Two Cities."

UNITY CHURCH, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday, February 10, services at 10:45 A. M.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. James Vila Blake, minister. Sunday February 10, services at 10:45 A. M.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, February 10, services at 11 A. M. Unity Club, Monday, 8 P. M. the Emerson Section; Tuesday, 8 P. M., Philosophy Section.

UNITY CHURCH, HINSDALE. W. C. Gannett, minister. Sunday, February 10, services at 10:45 A. M.

THE CHICAGO INSTITUTE, Fourth Lecture on Sociology, by Mr. W. Alexander Johnson, Thursday, February 14, 8 P. M., Architectural Sketch Club Room, Art Institute Building, entrance on Van Buren street.

REV. JENKIN LLOYD JONES, pastor of All Souls church, will hold four religious services at Kenwood Chapel, corner of Lake avenue and Forty-fifth street, on successive Sunday evenings beginning February 10, 1889. He will speak on the following topics: I. What are the People Thinking About? II. New Materials for Religion. III. The Better Education. IV. The Mission of the Liberal Church. A cordial invitation is extended to all citizens of Kenwood and vicinity to come and judge for themselves.

W. F. WHITE,
WARREN MCARTHUR,
MRS. O. E. WESTON,
Committee.

THE WOMAN'S PHYSIOLOGICAL INSTITUTE. The seventh lecture, on "Dress" by Dr. Mary H. Thompson, February 11, 3 P. M., Ethical Culture Hall, 45 and 47 Randolph street. Lecture free.

UNITY CLUBS.—Information is desired concerning the plan of organization of the various Unity and kindred clubs. Will each secretary of a club be so kind as to send a copy of the constitution of the club, either in writing or in print, to

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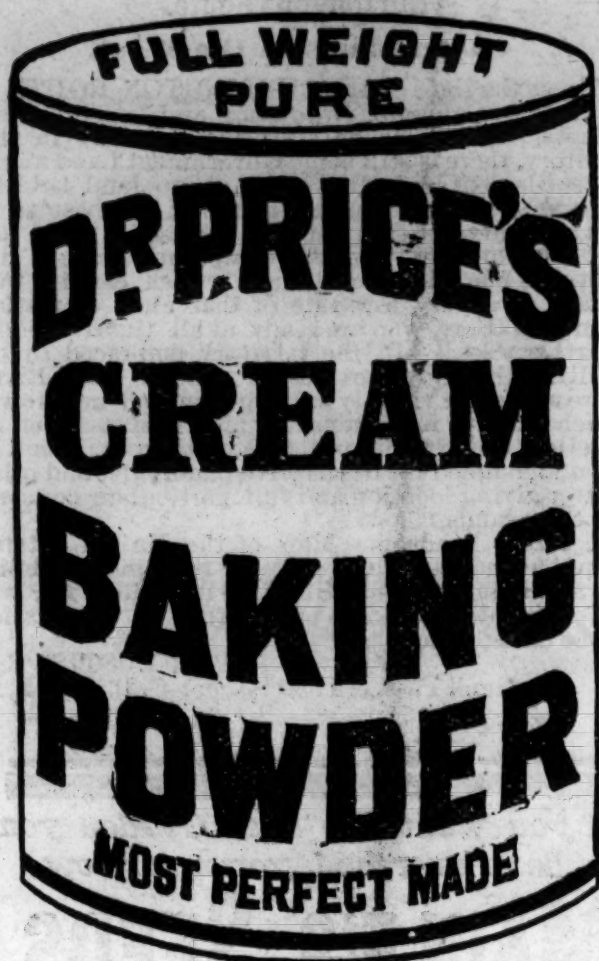
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